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RELIGION

SCIENCE

The Columbian Star.

UNDER THE PATRONAGE OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

BARON STOW, EDITOR.

VOL. V.]

WASHINGTON CITY, SATURDAY MORNING, FEBRUARY 25, 1826.

[No. 8.

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Communications.

For the Columbian Star.
MARTIN LUTHER.
[Continued.]

On the accession of Charles V. to the empire, Luther found himself in a very dangerous situation. Charles, in order to secure the Pope's friendship, had determined to treat him with great severity. His eagerness to gain this point rendered him not averse to gratify the papal legates in Germany, who insisted, that, without any delay, or formal deliberation, the diet then sitting at Worms ought to condemn a man whom the Pope had already excommunicated as an incorrigible heretic. Such an abrupt manner of proceeding, however, being deemed unprecedented and unjust by the members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those positions which had drawn upon him the censures of the church. Not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct, and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or violence. Luther did not hesitate one moment about yielding obedience; and set out for Worms, attended by the herald who had brought the Emperor's letter and safe-conduct. While on his journey, many of his friends, whom the fate of Huss, under similar circumstances, and notwithstanding the same security of an imperial safe-conduct, filled with solicitude, advised and intreated him not to rush wantonly in the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called to appear in that city; and thither I will go, in the name of the Lord, though as many devils as there are tiles on the houses, were there combined against me."

The reception which he met with at Worms was such as might have been reckoned a full reward of all his labours, if vanity and the love of applause had been the principles by which he was influenced. Greater crowds assembled to behold him, than had appeared at the Emperor's public entry; his apartments were daily filled with princes and personages of the highest rank; and he was treated with a homage, more sincere as well as more flattering, than any which pre-eminence in birth or condition can command. At his appearance before the diet he behaved with great decency, and with equal firmness. He readily acknowledged an excess of acrimony and vehemence in his controversial writings; but refused to retract his opinions, unless he was convinced of their falsehood, or to consent to their being tried by any other rule than the word of God. When neither threats nor intreaties could prevail on him to depart from his resolution, some of the ecclesiastics proposed to imitate the example of the council of Constance; and, by punishing the author of this pestilent heresy, who was now in their power, to deliver the church at once from such an evil. But the members of the diet refusing to expose the German integrity to fresh reproach by a second violation of public faith, and Charles being no less unwilling to bring a stain upon the beginning of his administration by so ignominious an action, Luther was permitted to depart in safety. A few days after he left the city, a severe edict

was published in the Emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire; forbidding any prince to harbour or protect him; and requiring all to seize his person as soon as the term specified in his protection should be expired.

But this rigorous decree had no considerable effect; the execution of it being prevented partly by the multiplicity of occupations which the commotion in Spain, together with the wars in Italy and the Low Countries, created to the Emperor; and partly by a prudent caution employed by the elector of Saxony, Luther's faithful patron. As Luther, on his return from Worms, was passing near Altenstrain in Thuringia, a number of horsemen, in masks, rushed suddenly out of a wood, where the elector had appointed them to lie in wait for him, and surrounding his company, carried him, after dismissing all his attendants, to Wartburg, a strong castle, not far distant. There the elector ordered him to be supplied with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political system of Europe. In this solitude, where he remained nine months, and which he frequently called his *Parnassus*, he exerted his usual vigour and industry, in defence of his doctrines, or in confutation of his adversaries; publishing several treatises, which revived the spirit of his followers, astonished to a great degree, and disheartened at the sudden disappearance of their leader.

Luther, weary at length of his retirement, appeared publicly again at Wittenberg, on the 6th of March, 1522. He appeared, indeed, without the elector's leave, but immediately wrote him a letter to prevent him taking it ill. The edict of Charles V. severe as it was, had given little or no check to Luther's doctrine, for the Emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carlstadtus, in Luther's absence, had pushed things on faster than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, abstaining from meats; had allowed the monks to leave the monasteries, to neglect their vows, and to marry; in short, had quite changed the doctrine and discipline of the church at Wittenberg; all which, though not against Luther's sentiments, was blamed as being rashly and unseasonably done. Lutheranism was still confined to Germany; it was not to go to France; and Henry VIII. made the most rigorous acts to hinder it from invading his realm. Nay, he did something more. To show his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise *Of the Seven Sacraments*, against Luther's book *Of the Captivity of Babylon*, which he presented to Leo X. October, 1521, and for which he was complimented with the title of *Defender of the Faith*. Luther, however, paid no regard to his kindness, but answered him with great sharpness, treating both his person and his performance in the most contemptuous manner. Henry complained of Luther's rude usage of him to the princes of Saxony; and Fisher, Bishop of Rochester, replied to his answer in behalf of Henry's treatise; but neither the king's complaint, nor the bishop's reply, was attended with any visible effects.

Luther, though he had put a stop to the violent proceedings of Carlstadtus, now made open war with the Pope and bishops; and that he might make the people despise their authority as much as possible, he wrote one book against the Pope's bull, and another against the order falsely called the *Order of the Bishops*. The same year, 1522, he wrote a letter, dated July 29, to the assembly of the States of Bohemia; in which he assured them that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand, archduke of Austria, the Emperor's brother, made a very severe edict to hinder the far-

ther publication of it; and forbade all the subjects of his Imperial Majesty, to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so much excited at it, that he wrote a treatise *Of the Secular Power*, in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year, to which Hadrian VI. sent his brief, dated November 25; for Leo X. died on the 2d of December, 1521, and Hadrian had been elected Pope on the 9th of January following. In his brief, among other things, he observes to the diet how he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies; that it appeared strange to him that so large and so religious a nation could be seduced by a wretched apostate friar; that nothing moreover, could be more pernicious to Christendom; and that therefore, he exhorts them to use their utmost endeavours to make Luther, and the authors of those tumults, return to their duty; or if they refuse, and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, on the 6th of March, 1523; but it had no effect in checking the Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many pieces; among the rest, one upon the dignity and office of the supreme magistrate; with which Frederick, elector of Saxony, is said to have been highly pleased. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the Eucharist." He wrote, also, another book, which he dedicated to the Senate and people of Prague, entitled, *An Example of Popish Doctrine and Divinity*; which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his preface to his commentary on Cor. i. 8, and his exhortations here were, it seems, followed with effect; for soon after, nine nuns, among whom was Catharine de Bore, eloped from the nunnery at Nimptschen, and were brought by the assistance of Leonard Copen, a burgess of Torgau, to Wittenberg. Whatever offence it might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of monastic life, to that of the souls which Jesus Christ has delivered by his death. This year Luther had occasion to canonize two of his followers, who, as Melchior Adam relates, were burnt at Brussels, in the beginning of July, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory letter to the noble ladies at Misnia, who were banished from the duke of Saxony's court at Fribourg, for reading his books.

In the beginning of the year 1524, Clement VI. sent a legate into Germany to the diet which was to be held at Nuremberg. Hadrian VI. died in October, 1523, and was succeeded by Clement on the 19th of November. A little before his death, he canonized Bemo, who was bishop of Meissen in the time of Gregory VII. and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, *Against the new idol and old devil set up in Meissen*, in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII.'s legate represented to the diet of Nuremberg, the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the Emperor.

In October, 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean his marriage with Catharine de Bore.

His marriage, however, did not retard his activity and diligence in the work of reformation. He revised the Augsburg con-

fession of faith, and apology for the Protestants, when the Protestant religion was first established on a firm basis.

After this Luther had little else to do, than to sit down and compose the mighty work which he had planned; for that single monk should be able to give the church so rude a shock, that there needed but such another entirely to overthrow it, may very well seem a mighty work. He did, indeed, little else; for the remainder of his life was spent in exhorting princes, states, and universities to confirm the reformation, which had been brought about through him; and publishing, from time to time, such writings as might encourage, direct, and aid them in doing it. The Emperor threatened temporal punishment with armies; and the pope, punishment eternal, with bulls and anathemas; but Luther cared for none of their threats.

In the year 1533, Luther wrote a consolatory epistle to the citizens of Osnatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says, "The devil is the host, and the world is his inn; so that wherever you come, you will be sure to find this ugly host." He had also, about this time, a terrible controversy with George, duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath that they would never embrace it. However, sixty or seventy citizens of Leipsic were found to have deviated a little from the Catholic way in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John, that Luther had not only abused his person, but also preached rebellion among his subjects. The elector ordered Luther to be acquainted with this; and to be told at the same time, that if he did not acquit himself of this charge, he could not possibly escape punishment.

In the year 1534, the Bible translated by him into German, was first printed. He also published this year a book against masses, and the consecration of priests, in which he relates a conference he had with the devil on those points; for it is remarkable in Luther's whole history, that he never had conflicts of any kind within, but the devil was always his antagonist. In February, 1537, an assembly was held at Smaikald about matters of religion, to which Luther and Melancthon were called. At this meeting, Luther was attacked by so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone. In this terrible condition he determined to travel, notwithstanding all his friends so to do to prevent him; his resolution, however, was attended with a good effect; for the night after his departure he began to amend. As he was carried along, he bequeathed his detestation of popery to his friends and brethren, agreeably to what he used to say; *Pestis eram vivus, mortuus ero mors tua, papa*; that is, "I was the plague of popery in my life, and shall continue to be so in my death."

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected, therefore, to think, that though Luther had, indeed, carried on things with a high hand, and to a violent extreme, yet what he had pleaded in defence of these measures, was not entirely without foundation. They talked with a seeming show of moderation; and Pius III. who succeeded Clement VII. proposed a reformation, first among themselves, and went so far as to fix a place for the meeting of a council for that purpose. But Luther immediately detected the stratagem, and published a book, the design of which, was to expose the cunning and artifice with which these subtle politicians affected to cleanse and purify themselves from their errors and superstitions. He published, about the same time, a confutation of the pretended grant of Constantine, to Sylvester, bishop of Rome; and also some letters of John Huss, written from his prison at Constance to the Bohemians. In this manner, was Luther employed till his death, which happened in the year 1546.

The last hours of Luther were triumphant and happy. We have a particular account of the circumstances of his death, in a letter written by his friend Jonas, to the elector of Saxony. His dying words were, "O my heavenly Father, eternal and merciful God, thou hast revealed to me thy

Son, our Lord Jesus Christ. I have preached him, I have confessed him. I love him, and I worship him as my dearest Saviour and Redeemer, him, whom the wicked persecute, accuse, and blaspheme." He then repeated, three times, the words of the Psalms, "into thy hands I commit my spirit—God of truth, thou hast redeemed me."

The character of Luther abounds with interesting traits, but our remarks must be few. It is worthy of observation, that Luther always continued in his original poverty. At no period of his life was his influence more conspicuous than in 1530, when the religious differences seemed tending to an awful crisis. His fortitude was invincible; his zeal courageous and disinterested; and happily they were both tempered by an extraordinary degree of rational and fervent piety.

One of Melancthon's correspondents describes Luther thus: "I cannot enough admire the extraordinary cheerfulness, constancy, faith and hope of this man, in these trying and vexatious times. He constantly feels these good affections by a very diligent study of the word of God. Then, not a day passes, in which he does not employ in prayer at least three of his very best hours. Once I happened to hear him at prayer. Gracious God! what spirit and what faith there are in his expressions. He petitions God with as much reverence as if he was actually in the Divine presence; and yet, with as firm a hope and confidence, as he would address a father or a friend. 'I know, (said he,) thou art our Father and our God; therefore, I am sure thou wilt bring to naught the persecutors of thy children; for shouldst thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern: we, by thy Providence, have been compelled to take a part. Thou, therefore, wilt be our defence!'"

For the Columbian Star.
KNOWLEDGE.

—Add to virtue, knowledge;—
Ignorance invariably marks the incipient state of human life. At our entrance on existence, we know nothing of the nature of things, or of the ways of men; and are liable, therefore, to deception and imposture, mistake and ruin. Experience and observation are the principal means, by which we are enabled to learn what to choose, as safe and beneficial, and what to avoid, as unsafe and injurious. By these means, we establish a policy for the management of our secular concerns, and for the regulation of our intercourse with society.

But, however varied and extensive may be our worldly knowledge, it will soon vanish away. The benefits, which result from it, cannot extend beyond the circle of time. Its light will be extinguished by the damps of the grave.

And can we, in this embryo state of existence, attain to any species of knowledge, which will brighten amid the gloom of death, and go with us across the oblivious flood, that rolls its dark waters along the verge of time? Yes; the luminous pages of inspiration, are unfolded before us to instruct us in the knowledge of the only true God, and of Jesus Christ, whom He hath sent. Here we become acquainted with the Divine character and the Divine requisitions. Here we learn the circumstances of man's apostasy; its legitimate result in relation to the human species, and the method of our recovery from its mournful ruins. Here we are taught the necessity of faith, repentance, regeneration and sanctification.

These subjects involve the first principles, the elements of Christian knowledge; and persons who have just been brought, by the operation of the Holy Spirit, to understand and to feel them, generally imagine, that there is little more, if any thing, to be learned. But this is a great mistake, which experience very soon corrects. Nathanael, an Israelite, indeed, in whom was no guile, was made to believe and rejoice by a small manifestation of Christ's glory; but our Saviour said to him, "Thou shalt see greater things than these." And the same language may be considered, as a cheering promise addressed to every new believer.

One very important part of Christian duty, is to be constantly increasing in knowledge. A person, who has given but little attention to the subject, will certainly be somewhat surprised to find, upon examination, how much there is in some of the Psalms and prophecies, and in the prayers

and instructions of our blessed Lord and His Apostles, all tending to advance the believer's knowledge in the things of God. Hear the Prophet, Hosea: "Then shall we know, if we follow on to know the Lord." And also the Apostle, Paul: "Grow in grace, and in knowledge." But alas! how much criminal ignorance of the great things, that pertain unto life and godliness, is to be found among those, who profess to be the disciples of the great Teacher of the world!

It cannot reasonably be expected, that persons generally, in the commencement of their Christian experience, should possess very enlightened and extensive views of the leading sentiments of the sacred writings. The beautiful harmony, which subsists between all the parts of those writings, is seldom perceived, except by those, who make them a subject of frequent and prayerful study. Their import is not discovered by intuition. We must peruse and re-peruse the blessed volume, and carefully compare scripture with scripture. We must labour in this business, as for "hid-treasure." We must imitate the example of the noble Bereans, who searched the scriptures daily, who examined and compared them with unremitting assiduity.

It is only by degrees, that God enables us to see the excellencies of His word, and to read His character and to learn His will. Every Christian, who loves His Bible, can recollect numerous instances, when he has been sweetly surprised at the bright rays of heavenly light, shed upon his soul, as he has turned over the very pages, which he has often read before, without any special interest. New beauties are discovered; new conceptions of the Divine Majesty are formed; new ideas of doctrine rise to the mind; doubts are resolved and obscurities vanish.

Much remains for the believer to learn respecting his own heart, the devices of the adversary, the danger of temptation from the world, and the manner in which God deals with His children in their various states. And knowledge on these points, is very important, and also difficult of acquisition. Important, because, if we are ignorant of ourselves, the wiles of the devil, and the temptations of the world, we shall be constantly falling into sin; and, if we are unacquainted with the dealings of God with His children, we shall be liable to think, that he willingly afflicts and grieves the sons of men. It is difficult of acquisition, because it requires much self-examination, and a great deal of sober reflection. A lukewarm professor will make no progress in this kind of knowledge. He is afraid to examine himself, and his thoughts are all turned upon the things, which are seen and are temporal.

ORIGEN.

Letters from the West.

From the Christian Watchman.
No. V.

"ILLINOIS AND MISSOURI."

MISREPRESENTATIONS EXPUNDED, AND ERRORS CORRECTED.

DEAR SIR,—Against all the statements published about the deterioration of the religious character of our country, and especially the western states, to which I have alluded, as contained in the reports of Education Societies, the publications in the Recorder and Telegraph, and the sermon of the "Professor of Christian Theology in the Theological Seminary of Virginia," I most sincerely and solemnly protest:—and that for the following reasons.

1. Such statements and conclusions are based upon false premises. It is not correct, that there are only 5,000 preachers in the United States, of "all sorts and denominations." The Methodist Society alone number 1,214 travelling or circuit preachers, besides 3,000 local preachers at the lowest computation, while some well informed persons of the denomination reckon upon more than 5,000 local preachers. But, to be moderate in my statements, I shall take the lowest number. Whether all these are competent instructors in religion, is not for me to determine. It is sufficient to remark, that all these have been regularly examined, and put into the ministry by the competent authority, and, according to the rules of discipline, held by that denomination, and that they are all re-examined annually by the respective Conferences, to which they belong, and their licenses of approbation renewed. The Baptist denomination have more than 2,500 in the table of Associations, published in the last annual report of the Baptist Board of Foreign Missions. In most cases, the Associations do not report all the preachers that belong to the respective churches, but only such as are appointed delegates, which is particularly the case in the south and west. Some associations make no distinction of preachers from brethren on their minutes. From seventeen Associations no number of preachers is mentioned; while there are many unassociated churches, and consequently preachers, in every respect of the same faith and order, to which may be appended not a small number of societies denominated free-will and open-communion Baptists. Now all these being added, they would increase the list, at least, to 3,500, if not to 4,000. I do not say that all these are competent to preach the Gospel, but they are such as the churches have seen fit to license, and Presbyteries to examine and ordain. Connected with the Presbyterians under the General Assembly, according to the returns of the last two years, are 1,080 regular Presbyterian Clergymen. I have not the data requisite to furnish the exact number of orthodox Congregationalists, and Unitarians of New England, but the Christian Almanac states 1,500, and I presume it will not be disputed that these, especially the former, are all well "qualified" to give religious instruction. According to Niles' Weekly Register, Vol. xxviii. p. 101, the Episcopalians are instructed by 390

clergymen. We have then 4,214 Methodists, 3,500 Baptists, 1,080 Presbyterians, 1,500 Congregationalists, and 390 Episcopalians, in all 10,684 preachers in these Societies. To these must be added, as including "all sorts and denominations," the Cumberland Presbyterians of the west, the Seceders, Covenanters, Associate Reformed, Dutch Reformed, (a numerous and respectable denomination in New-York and New Jersey,) German Lutherans, Moravians, Friends, who, though they do not have all the forms of other sects about the ministerial office, are edified by public speakers or gifted friends, the New Lights, or Christian body, Swedenborgians, and perhaps some others, to say nothing about the Roman Catholics. Now amongst all these we can surely muster more than enough to swell the list to 12,000. Observe, I do not pretend to decide, that all these are "competent to interpret the Bible," but as the various publications, to which I object, have professed to include all "sorts and denominations," and as the amount has been underrated more than one half, it becomes necessary to notice all these sects.

But these writers have committed another material error in their conclusions. They calculate upon the assumption, that all the preachers in the United States are confined to pastoral charges, and can instruct only 1000 souls in populous towns, and cities, or 300 in the dispersed settlements in the west. But it should be recollected, that a large number of these are itinerants, and that some travel over extensive tracts of country, and preach the Gospel to many thousands, even in the scattered settlements of the west. The Methodists, in 1824, had 312,540 members in their Society. Now add the family connections, and others that are inclined to frequent their congregations, allowing four other persons to one member of the Society, and it gives the amount of 1,562,760 attached to that denomination. These are all visited, and have the opportunity of instruction by the labours of 1,214 circuit preachers. The Baptists, Cumberland Presbyterians, and other sects, spend much time in itinerating, and frequently their labours are extensively blessed to the conversion of sinners, and the edification and spiritual comfort of believers. And I do not hesitate to affirm, that extensive good has followed the itinerant missionary system, although the gentleman, whose sermon I have so freely handled, asserts, that "In many parts of the church, money has been expended in support of itinerant missionaries, the final result of whose labours has been of questionable character," the effects of which, he represents to be as transient as the wake of the steam-boat, that floats upon the river. I would here inquire, what class of preachers he would place under the alarming name of the "irregular and anomalous itinerant." There are some thousands amongst the Baptist, Methodist, and Cumberland Presbyterians, who are in the practice of itinerating, but these have been regularly licensed or ordained, according to the rules and usages of these Societies, and whose labours are thought to be immensely beneficial in improving the morals and religion of the western States. If the term "irregular" means only the erratic course they may pursue, while travelling from settlement to settlement, it deserves not a moment's consideration, and, if "anomalous," deviating from the general method heretofore pursued by some other sect, then the Apostles and primitive preachers were both "irregular" and "anomalous," for they wandered from city to city, and country to country, as God, in His Providence, or by His Spirit led them, and in obedience to their commission, "Go ye into all the world, and preach the Gospel to every creature;" and from the changes and innovations they introduced, they were quite anomalous to the established usages of both Jews and Gentiles.

A third error committed in the numerical calculations about the deplorable state of our country, is, by including all our population, as the amount who require the instruction of preachers. Here is no allowance made for infants and small children, for lunatics, idiots, or for the deaf and dumb. No account is taken of more than 12,000 teachers labouring in the Sabbath schools—of 130,000 children and youth receiving instruction in circles around these fountains of everlasting truth—nor of the various private gifts in Zion, which are useful in their sphere. From the census of 1820, it may be seen that of 7,856,269 free white inhabitants, 2,623,885 were children under ten years of age. Suppose the 1,764,824 black population to include the same proportion of children, there would be in addition 589,426—making in all 3,213,311, or say, in round numbers, three millions of children under ten years of age. These deducted, leaves seven millions to be furnished by the 2,500 learned ministers according to the Report of the American Education Society, the 5000 of all "sorts and denominations," according to Dr. Rice, or the 12,000 according to my computation.

But I deny, that the number of preachers, whether learned or unlearned, whether "irregular and anomalous," or stationary, is any sure criterion, that our country is improving or retrograding in morals or religion. A rule, of much greater certainty in application, is given by our Saviour, "By their fruits shall ye know them." These "fruits," in part, will soon be exhibited.

In determining whether morals are gaining or losing ground in our nation, it will not do to count up the number of murders and robberies perpetrated, or the number of convicts immured in penitentiaries, and say the amount is larger than 30 or 40 years ago. Allowance must be made for the astonishing increase of population, and for the facility, with which rogues are now detected. Nor should we think the Sabbath more generally violated now than 50 years since, because there may be more travelling on that day. We should call to mind, that from the greater facilities afforded to travelling, the vast increase of business, and a variety of other causes, there has been a greater proportional increase of travelling than of population, and population has increased in half a century from little over 2,000,000 to more than 12,000,000. There are now twelve to violate the Sabbath and commit other crimes, where there were two then. Now, unless it can be shown, that there are twelve degrees of wickedness in our country, where only two existed in 1775, there is no proof that we have grown worse.

I suspect the truth is, that from the rapidity with which intelligence of every kind circulates, by means of the press, the great efforts that have been lately made to discover "moral desolations," and the feeling that has been excited to promote morals and religion, many well meaning persons have formed the hasty conclusion, that the moral waste was increasing, and our population likely soon to become "civilized heathens." It should be recollected, that thirty years since, few efforts were made to discover "waste places," and now, when these are discovered the tone of alarm is raised, as though, while we are improving in national, we are retrograding in religious character. Were there sufficient data within reach, it would not be difficult to prove, that our country, particularly the western part, has improved in morals within the last 25 years, more rapidly than the proportionate increase of population through the United States.

I am aware, that the facts, exhibited above, only give opportunity for the expression of opinion on the subject. Whether there are six times as many crimes committed in our country now as half a century ago, I know is a matter of opinion merely. But it is a subject, upon which men of information, and especially old men may form an opinion with tolerable correctness. But, if there is not the proportion of crimes as six to one, then our morals have improved. Apply this mode of investigation to the western country, and that we may be limited, let us take the new States of Indiana, Illinois, and Missouri. The population of the territories that now form those States, in 1810, amounted to 52,000. The aggregate now is not less than 380,000. Here the population has multiplied more than seven times in fifteen years. There are now more than seven persons to commit crimes in these States, where only one existed fifteen years since. Will any well informed man, acquainted generally with the morals in that district then and now, affirm, that the amount of crime has increased seven fold? And yet the increase, in the aggregate, has been greater than that, or there has been a reform of morals. I appeal to well informed and candid gentlemen, who have resided there fifteen years or more, or even half that time, if there is not much less vice, and much more virtue and intelligence around them than formerly. Where is the settlement, that has deteriorated? Where have public morals gone to decay? Where have not civil, religious, and moral institutions diffused their healing influences? It belongs to those, who have hazarded broad statements to show us where. A few facts will now be submitted, in relation to religion, which will show, that we should be penetrated with profound gratitude for the great things, that God has done for us. Let us look to the fruits of our means of religious improvement. From Asplund's Register of 1790, it may be learned, that, in the United States and Territories, there were then 868 Baptist churches, 1132 preachers, and 65,000 communicants. In 1813, that is, in 23 years, according to Benedict, there were 2,600 churches, 2,100 preachers, and 200,000 communicants, exclusive of those who call themselves Christian Baptists. In 1825, the number of churches, connected in 191 Associations, and mentioned in the Report of the Board of Missions, are 3743, preachers 2,577, communicants 238,100. To these may be added at least 400 churches, 330 preachers, and 20,000 communicants belonging to the Free-will, and the ordinary Baptists, not connected with any Association, which will give the aggregate number of 268,100. Here then is a religious population that instead of doubling every 25 years, has trebled in the first 23 years, and more than quadrupled in 35 years. Let us now examine the increase of the Methodist Society. In 1773, their numbers in the United States (then Colonies) were 1,160, and their preachers 10. In 1790, they had increased to 61,631 members, and 227 preachers. During the next ten years, their only increase was 3,263, making 64,894. In 1813, they had 678 circuit preachers, besides numbers located, and 214,307 members. From the minutes of their conference in 1823, their number was 312,540. Here is a denomination, that has multiplied 269 times in half a century, and nearly five times in the last 25 years. The Cumberland Presbyterians commenced their existence as a separate denomination in February 1810, with about four preachers and 200 united in a Presbytery. Since 1814, according to the computation of a respectable and intelligent minister of that order, the ratio of increase has been, at least, 1800 annually, and that their present number at the lowest calculation is 20,000. In eleven years this Society has increased by the multiplier of 20. I have no present access to documents that will show the proportionate increase in the old Presbyterian, and Congregational Societies, but presume they would be unwilling to have it thought that they did not at least double every 25 years, while from the numerous and extensive revivals of religion enjoyed, there is little doubt but the increase has been greater. The other denominations have increased much. The result of the whole is, without pretending to mathematical precision, that while our national population has doubled in 25 years, our religious population has more than quadrupled in the same time.

A WESTERN BAPTIST.
November 16, 1825.

Several errors in the statement of Mr. Ball's collections in New Jersey, contained in our last number, unfortunately escaped our notice. From documents before us, we derive the following correct recapitulation of the amount collected in each place:

In Washington,	\$1 00
Westfield,	10 00
Scotch Plains,	10 00
Plainfield,	3 00
Lyons' Farms,	13 00
Newark,	66 00
Elizabeth Town,	31 00
Samp Town,	11 00
New Providence,	5 00
Springfield,	2 00
Morris Town,	20 00
Orange,	9 00
Bloomfield,	9 00
Belleville,	1 00
Rahway,	5 00
Paterson,	8 00
New Brunswick,	50 00
Perth Amboy,	12 00
Cash from different persons,	20 18
Total,	\$286 18

* See Niles' Register, Vol. xxi. p. 345.

Summary of News.

FOREIGN.

LATEST FROM ENGLAND.

The packet ship Manhattan, Capt. Marshall, which arrived at New-York on Saturday last, from Liverpool, brought the Editors of the Commercial Advertiser regular files of London papers to the evening of the 6th, and Liverpool to the 7th ult. inclusive.

These papers contain nothing of great interest, except details of Russian affairs, and of the destruction occasioned by a severe gale at Gibraltar.

Russia.—The Courier of the evening of the 6th says, "the intelligence from St. Petersburg, at length clears up all doubts as to the succession of Constantine to the Imperial Throne. It appears there did exist a formal document, signed by Constantine, by which he renounced, in favour of the Archduke Nicholas, his right to the Crown. When the news reached St. Petersburg, this document, which had been signed and attested in triplicate, was opened and read: but Nicholas refused to act upon its conditions; and, instead of placing the Crown on his own head, he, and after him the whole Imperial Family, the Senate, &c. took the oaths of fidelity to Constantine."

Greece and Turks.—The only article upon this subject which we find, is the following extract from a private letter received and published at Vienna, Dec. 20, from Constantinople. The most interesting news they contain is, that pretty warm disputes have lately taken place between the Reis Effendi and the British Charge d'Affaires relative to the affairs of the Peloponnesus. On the other hand, the Porte has received information that the Captain Pacha, as soon as he learnt that the Greek fleet, under Miaulis had appeared near Missolonghi, hastened to leave the coast to avoid the battle which seemed to be imminent. This news has greatly displeased the Sultan, and it was generally believed that the Captain Pacha would be disgraced.

Sandwich Islands.—The Nantucket Inquirer states that the young king of the Sandwich Islands, Chou Choula, is aged about 14 years, and is brother to the late king, Rio Rio. While Lord Byron, who brought from England the body of his late Majesty, was at the Islands, he assisted at the coronation of the new king. A part of the ceremony consisted in crossing two swords over the royal head; one of the weapons being held by the prime minister, Billy Pitt, and the other by Lord Byron. The latter, after going through this august rite, turned to the populace, and brandishing his sword, exclaimed in English, with an oath, "now, obey the king!"

DOMESTIC.

Illinois.—In 1801, a territorial government was constituted of the country between the line of Ohio and Mississippi, under the name of Indiana, of which Illinois remained a part, until 1809, when a distinct territorial government was established for the district now forming the State. In April 1816, Congress on the petition of the people to form a State Constitution, and declaring the terms upon which the territory might be admitted into the Union. A convention accordingly met in September following by which the terms proposed by the General Government were accepted, and a State Constitution was adopted. In December, 1818, Illinois became a member of the Union.

Indiana.—Indiana formed a part of the great North Western Territory, so called, until the year 1801, when it was erected into a territorial government with the usual powers and privileges. In December, 1815, the inhabitants amounting to sixty thousand, the Legislature petitioned Congress for admission into the Union, and the privilege of forming a State constitution. A bill for this purpose passed Congress, in April, 1816, a convention met in conformity to it by whom a State constitution was adopted, and Indiana became an independent State, and a member of the Union December following.

Mississippi.—The climate is, upon the whole, more temperate and agreeable than could naturally be expected in this southern latitude—the summer being agreeable, tempered by breezes from the Gulf and moisture arising from the Mississippi. On the margin of this river it is rather unhealthy during the summer months, but in the elevated parts, the climate is very salubrious. The area is about forty-five thousand square miles.

About one half the territory of this State, embracing the northern and north eastern parts, is in the possession of the Chickasaw and Choctaw Indians.

The town of Port Gibson is represented as in a very flourishing condition; several private and public buildings are erecting, and the trade of the place is improving.

Louisiana.—A large extent of country in this State is annually overflowed by the Mississippi. The whole extent of the lands inundated is 8,340 square miles; and if to this be added 2,550 square miles for the inundated lands on Red River, the whole amount in the State, will be 10,890 square miles. It must not be supposed that this extensive tract is one continued sheet of water. It is intersected by innumerable canals and lakes, which interlocking in a thousand mazes, checker the whole face of the country. The whole area actually submerged is about four thousand square miles.

The extensive prairie lands in the southwest part of the State, embracing the county of Opelousas, and the greater part of Attakapas, are most admirably adapted to the rearing of cattle, and have hitherto been used almost exclusively for that purpose. Many of the richer planters on the Teche, and the Vermilion have stock farms established on Mermentau and Calcasieu rivers, and count their cattle by the thousand.

Alabama.—The State contains an area of fifty thousand square miles. The country bordering on the Tennessee river is the most populous, and the county of Madison, which, twelve years ago, was almost a wilderness, now contains upwards of twenty thousand inhabitants. Mobile is on the western channel of Mobile river near its

entrance into Mobile Bay. It is built on a high bank, in a dry and commanding situation. When it was under the dominion of the French and Spaniards, it was a mere military post, and when it came into the possession of the United States, it contained only one hundred houses. Since the rapid progress of the settlements on the Tombigbee and the Alabama, it has been made the depot of the produce of the country on those rivers.

Virginia.—The second session of the University commenced on the 1st inst. and 150 students had already matriculated. The House of Delegates have rejected the bill for appointing an additional Chancellor; have refused to re-consider the vote on the rejected bill, concerning the call for a convention; have adopted a resolution authorizing the Government to accept the offer of Rembrandt Peale, for a copy of his celebrated portrait of Gen. Washington: have passed a bill to authorize Thomas Jefferson, late President, to dispose of his property by Lottery.



COLUMBIAN STAR.

WASHINGTON CITY,
SATURDAY, FEBRUARY 25, 1826.

RAMMOHUN ROY.

The precepts of Jesus, the guide to peace and happiness, extracted from the books of the New Testament ascribed to the four Evangelists. To which are added, the first and second Appeal to the Christian public, in Reply to the observations of Dr. Marshman of Serampore. By RAMMOHUN ROY, of Calcutta. New-York: Barnabas Bates, 1825. pp. 318.

In the Star of November, 1825, the present Editor published a review of Dr. Marshman's last reply to these works of Rammoahun Roy, not expecting, however, to be so soon favoured with the privilege of perusing the very works themselves. The American edition has since been put into our hands by a worthy friend, and we avail ourselves of the opportunity to give it a short notice. The ability and candour with which the learned author meets his antagonist, lay a strong claim to a careful examination of his arguments, and to our high respect for his character as an honourable controversialist. We know that there is existing, both in this country and in England, a violent prejudice against him,—a prejudice, which we fear is founded solely on the fact that he is an opposer of Trinitarian sentiments. This prejudice will, doubtless, prevent many from reading what he has published in support of his religious theory, and render them voluntarily blind to any excellency which may be found in his character as a scholar and theologian. We confess that we were compelled to do violence to long standing prepossessions, in order to give this Hindoo philosopher a fair and impartial hearing. But we have read his book, and have no occasion to regret the time or labour thus employed. It is a work of high interest, and is written with a forcible as well as perspicuous ingenuity. His demeanour towards his opponent is uniformly respectful and dignified.

Rammohun Roy was born about the year 1780, at Boudouan, in the province of Bengal. The first elements of his education he received under the paternal roof, where he acquired also a knowledge of the Persian language. He was afterwards sent to Patna to learn Arabic; and there, through the medium of Arabic translations of Aristotle and Euclid, he studied logic and the mathematics. Having completed these studies, he went to Calcutta, to learn Sanskrit, the sacred language of the Hindoos; the knowledge of which, was indispensable to his caste and profession as a Bramhun. About the year 1805, having inherited, by the death of his father and brothers, a large property, he left Boudouan, and fixed his residence at Moorshedabad. Shortly afterwards, he commenced his literary career by the publication of a work in the Persian language, with a preface in Arabic, which he entitled, "Against the Idolatry of all Religions." In this work he animadverted with so much freedom upon the respective systems, that he experienced severe persecutions from the Mohammedans and Hindoos, and was soon compelled to remove to Calcutta, where, in 1814, he fixed his residence. Required by the duties of his office, as collector of the revenue, to which he was appointed, to associate much with the English population, he soon qualified himself to write and speak the English language with considerable facility, correctness, and elegance. He afterwards studied the Latin, Greek, and Hebrew languages; of his proficiency in the two last of which, he has given decisive evidence in the work now under consideration.

By a careful study of the sacred writings of the Hindoos, he found that their religion did not authorize the worship of such a multiplicity of deities, and that their superstitious devotion to the licentious and inhuman customs connected with them, were grounded upon an utter ignorance of gross perversion of the true principles of their religion.

These original records appeared to him to inculcate a system of pure Theism, maintaining the existence of one God, infinite in his perfections, and eternal in his duration; and that it required a mental rather than a corporal worship. Having embraced these views of Hindoo theology and morals, he became solicitous to reform the creed and practice of his countrymen, and determined to devote his talents and his fortune to this undertaking. He translated the Vedant from the Sungskrit into the Hindoo and Bengalee languages, and afterwards published and distributed gratuitously, an abridgement of the same work.

He subsequently entered upon the study of the Jewish and Christian Scriptures in their original tongues. From this understanding, we are told, he arose with the firm persuasion, that the doctrine of the Trinity was not taught in the Bible, and that the Christian religion is true and divine. Desirous of communicating to his countrymen what he had learned, he compiled from the four Evangelists, select portions of the discourses of Christ, and published them in a pamphlet, entitled "The Precepts of Jesus, the Guide to Peace and Happiness."

Soon after the publication of this tract, the Rev. Mr. Schmidt published in the "Friend of India," an article animadverting upon it, and accompanied by some "observations" of the Editor, the Rev. Dr. Marshman.

These "observations" produced Rammohun's first "Appeal to the Christian public," &c. In a subsequent number of the "Friend of India," Dr. Marshman published a brief reply to this "Appeal," and afterwards took up the subject in the same publication, more extensively. In reply, Rammohun issued his "Second Appeal." This was followed by an elaborate answer from Dr. Marshman in the fourth number of the Quarterly Series of the "Friend of India," and here the discussion rests.

Dr. Marshman's friends in England, having collected and published his papers on this controversy, it was thought due to truth and justice that his opponent should be heard on the opposite side. This was done by the Unitarian Society, and from their edition, Mr. Bates has published the one, of which a copy is now before us. It cannot be expected that we should enter into an elaborate review of these three tracts, which, with an Appendix, make 318 pages. We might besides involve ourselves in a disagreeable and unnecessary controversy, which, above all things, we are anxious to avoid.

We, however, think it due to acknowledge, that the Author has managed his instruments skilfully, and although considerable art and sophistry are not unfrequently visible, yet, generally he is more candid, and less biased by prejudice, than we are accustomed to witness in religious controversies. He gives ample proof that he has read the Scriptures attentively, and that he has been exceedingly industrious in comparing one of them with another. He seems to possess a thorough acquaintance with the languages in which the Scriptures were written, and to understand well the art of applying his critical knowledge to the explanation and support of his darling theory. His primary object is to show that the moral lessons of our Lord and Saviour are a sufficient guide to peace and happiness. He sees no necessity for an atonement, and denies the Deity of both Christ and the Holy Spirit.

In replying to the objections which are urged against his scheme, he overlooks some of the most important, and neglects to meet some of the arguments for the doctrine of the Trinity, on which Trinitarians most confidently rely. He reasons like a wild speculating philosopher, and not like a Christian who weeps over the degradation of human nature, and sees in the very conception of guilty man, the strong necessity of a atoning Redeemer. He writes like a named man, intent on decyphering and interpreting what affords him very little interest, except in the triumph of argument.

Several extracts we intend to present to our readers, but the length of our remarks necessarily precludes them. Besides, we could not do justice to the Author, nor to the cause which he opposes, without presenting, at the same time, the arguments of Dr. Marshman in reply.

Some of the arguments of Trinitarians in favour of the Deity of Christ, are lamentably destitute of the correct principles of reasoning. They not unfrequently injure their own cause by improper and ridiculous interpretations of Scripture, as well as by their attempts at illustrating the mode of Trinity in unity. And we apprehend that many become Unitarians on account of this kind of logic, which discovers "mountains of sense" in every figure, and spiritual truth in mere historical fact. Many of these fallacies, Rammohun Roy has fully exposed, and it would be a real service to the Christian Church, if his exposure could put a termination to their use. If an enemy do us a favour, whatever be his motives, we may receive it without detriment. Nevertheless, caution is requisite, that we do not imbibe the poison, which often insinuates itself into the works of men who write as philosophers, without any regard to the solemn considerations of religious accountability.

We have said much in favour of Rammohun Roy; it is unnecessary that we

should say any thing against him. As a man, his works prove him to be talented; as a scholar, he is evidently profound; as an author and controvertist, courteous; as a religionist, Unitarian. Had he experienced the regenerating influences of heavenly grace, he would think and write differently. He would feel his own necessity of an infinite Redeemer, and more readily admit the truth of propositions, even if they should be beyond his comprehension.

TWENTY-SECOND OF FEBRUARY, 1793.

That was an eventful day to the cause of American and universal liberty. Having ushered into the world a man whom all delight to honour, it is hailed with almost reverential regard, and awakens in the bosoms of millions, a train of grateful associations. It will doubtless be commemorated till the latest age of time; and when the few hoary veterans of the revolution, who, with Washington, achieved our victories and secured our liberties, have retired to the "land of silence," will hold a conspicuous place among the rational holidays of a free nation. It is fit that the twenty-second of February should be recollected—we should be among the last to desire its erasure from American memory. Let it be celebrated—let the associates of our country's father assemble to do it honour by recounting their deeds of valorous daring, and by inspiring the hearts of their descendants with the same patriotic emotions as glow in theirs, and which nothing can extinguish but the damps of the grave. Let intellect be tasked on such a day, and be required to throw the charms of rhetoric around those lessons of wisdom and virtue which may conduct to individual and national felicity. Let the blessings of rational freedom be then portrayed in their loveliest colours, and let the claims of gratitude be urged on all who enjoy these blessings.

But—we must stop here. Last Wednesday, the twenty-second of February, 1826, was celebrated in this City, perhaps appropriately, by military parades and a public oration. But, pious republican reader, what think ye of a nocturnal carousal in honour of Washington? Such there was, christened "Birth Night Ball," and the President of the United States dignified it, or rather undignified himself, so much as to attend it. Of course, there was "a full house," for "where the carcass is there will the eagles be gathered together." It is saying enough for any such scene, to let it be known that the President and his lady will be present, to insure the attendance of a crowd. Even some professors of religion—tell it not in Gath—cannot withstand such temptations. They "go also."

We would not be bigoted. Rational amusements are frequently beneficial. But all amusements are not rational; and men who mingle in them seldom contemplate the results of their dissipating and soul-destroying influence. Were they even innocent, they could be tolerated. But they are not. They enervate the intellectual and moral faculties, beside producing an unwarrantable waste of time and money. They unfit the mind for the more serious pursuits of life, and divert it from those which relate to the world of spirits. The awful realities of death and eternity are forgotten in the whirl of dissipation, and thoughts of capricious grandeur and pleasure occupy their place. The soul appears to lose its own consciousness, and unhesitatingly yields its dignity to the frantic sport of passionate gaiety.

As friends to the cause of religion and general morality, we most deeply regret to see our officers of government—men who ought to be examples of soberness and temperance and manly dignity,—hurrying in such crowds as many were compelled reluctantly to witness, last Wednesday evening, to the common resort of trifling merriment and puerile folly. They are not aware of the detrimental effects of such a course to the best interests of society. Were we to consider the subject in a political point of view, it would be easy to show that their practice is injurious to the very life of republican simplicity and virtue. But who can estimate the amount of evil which their example produces on the public morals. Great men are too often considered as necessarily virtuous. We should be pleased to belong to that class who thus think, however great the delusion; but facts, stubborn and numberless, are too palpable to justify such a belief, and we must be enrolled among those who are so unfortunate as to know that the converse is often true. We see and hear too much to be mistaken, and we heartily deprecate the results. We may be esteemed fastidious—but fastidiousness on moral subjects is no crime. We are confident a righteous God cannot behold with pleasure such scenes of wickedness and folly as are the constant attendants on the annual session of Congress; and when we look upon them, with reference to the great day of retribution, we tremble for those who are concerned. The idle and the gay collect here from all sections of the Union, and the winter is made one unceasing round of dissipating revelry. Such things overwhelm the friends of humanity and religion with grief. But the severest pang to them is caused by the fact, that many professed Christians are found merged in this sea of intoxicating pleasures. They are no winter Christians.

The subject grows upon us, and we scarcely know where or how to terminate. It would be easy for us to make such disclosures of facts as would freeze the blood of insensibility itself, and make incredulity stand tiptoe with surprise. Such facts would carry a conviction that "something is rotten in the state of Denmark"—a conviction,

"So clear, so shining, and so evident,

That it could glimmer through a blind man's eye."

But blazonry like this,

"must not be,

To ears of flesh and blood."

PREMIUM FOR A TRACT.

The Editor of the Wesleyan Journal, a valuable weekly paper, published by the Methodists in Charleston, (S. C.) says he is authorized to offer a premium of \$50 for the best written Tract on the subject of Christian Baptism.—In which it is expected that both the mode and subjects of this Sacrament, will be discussed with fairness, meekness, and a charitable temper; such as become a sacred subject, and may assist the judgment of those who, with a tender conscience, are inquiring after truth.

Those who may write on this subject, are requested to direct to the "Editor of the Wesleyan Journal, Charleston, South Carolina;" (enclosing, under seal, in a separate piece of paper, his address) by the 1st of November next, when the Tracts will be submitted to not fewer than three Clergymen of this city, by whose decision on their merits, the premium shall be awarded.

Writers would probably be pleased to know what "three Clergymen" will examine and decide upon the merits of their essays. Probably they will be Methodists, as the Editor of the Journal wishes to publish the successful Tract in his paper, and also to submit it to the managers of the "Methodist Book Concern," for publication. If the essays could be examined by a judicious Committee from all denominations, more would probably be induced to write, than now will, in consequence of the equivocal manner in which the proposition is presented to the public.

The length of the desired tract is not designated, we will therefore venture to present the following short one, which, if it does not obtain the premium, will not be rejected because it is not good. Both the "mode and subjects" of this sacred ordinance are here considered, "with fairness, meekness, and a charitable temper." This tract has assisted the judgment of many who, with a tender conscience, have inquired after truth.

Οὐ μὲν οὖν ἀπαιτῶν ἀποδείξαμεν τοῦ λόγου αὐτοῦ, ὁμοῦλῶν.

Then they who gladly received his word, were immersed.

MEDICAL.

New Publication.—Dr. James Thacher of Plymouth, Massachusetts, has issued a Circular, proposing to publish an American Medical Biography. Such a work is greatly needed in this country, and we could designate no one who is better qualified to execute it with candour and ability, than this distinguished scholar and physician. A similar enterprise has been for some time contemplated by a friend of ours, who is eminently fitted, as to both talents and intelligence, for its faithful performance. But he cheerfully resigns the undertaking to Dr. Thacher, with the confidence that it will experience no failure in the hands of this gentleman, who has already merited and received so much honour for his "American New Dispensary," "American Modern Practice," "Treatise on Hydrophobia," "Journal of political events during the Revolution, and several other valuable works. He richly deserves the patronage of his professional brethren and of the whole reading public. Physicians will, unquestionably, feel a pleasure in affording him every facility for the successful accomplishment of an enterprise, in which their aid may be of essential service. The following is his Circular.

The subscriber announces to the public, that he is about to commence a work to be entitled, "AMERICAN MEDICAL BIOGRAPHY," in connection with a history of the rise and progress of medical science in America, from the first settlement of our country. The object of this arduous undertaking is to rescue from oblivion, and transmit to posterity, the names and character of all those eminent or reputable physicians who have finished their career, and are worthy of a grateful remembrance. It is desirable that to each name may be attached their ancestry, dates of birth and death, with the place or places of education and sphere of action; a particular detail of character or prominent traits of character, with appropriate memorials and anecdotes; to which should be added a proper notice of all publications of which they have been the authors. It must be apparent that a production of this description cannot be accomplished but by the most persevering exertions, with the united assistance of those who may be generously disposed to take an interest in the work. Such assistance is earnestly solicited, and the liberal minded will desire no other requital than a consciousness of having subserved the interest of medical science, and in many instances of reviving a recollection of the virtues of friends who are sleeping in the dust. Communications from a distance, and such as may be too bulky and expensive for the mail, it is hoped will be transmitted through some other medium.

Plymouth, Mass. 2
Jan. 25, 1826.

Nineteenth Congress,

FIRST SESSION.

SENATE.

FEBRUARY 17—23.

On Friday, a bill was reported for the relief of Otway Burns, and the report of the Committee on Foreign Relations against the petition of Alexander Scott, was agreed to. The Senate were engaged in executive business until after 3 o'clock.

On Monday, the Judiciary bill was reported by the committee without any material amendment, and the Committee on Public Lands reported a bill for the further relief of purchasers of public lands. The bill for the relief of James Dixon & Co. was again taken up, and postponed to Thursday. About two hours were passed, with closed doors, in the consideration of Executive business.

On Tuesday, a bill was reported to establish an uniform system of Bankruptcy, and a bill granting a quantity of public land to aid the State of Indiana in making a Canal between the river Wabash and Lake Erie. Mr. Marks gave notice that he should ask leave to introduce a bill to lay out and make a Canal through the United States' public ground near the city of Pittsburgh.

On Wednesday, Mr. Chambers, of Maryland, appeared, and took his seat. Mr. King reported a bill from the House, for the relief of William Hamby and Edmund Doyle. Mr. Marks introduced a bill to authorize the State of Pennsylvania to make a Canal through the United States' public ground, near the city of Pittsburgh, which was referred to the Committee on Roads and Canals. Mr. Eaton, from the Committee on Public Lands, reported a bill for the relief of Sarah Venable. Mr. Smith, from the Committee on Finance, reported a bill making appropriation for the support of Government, with some amendment. Mr. Rowan presented the memorial, signed by 101 of the physicians and citizens of the District of Columbia, remonstrating against the passage of the bill to establish a Medical College in the District of Columbia. Petitions were presented by Mr. Rowan and by Mr. Findlay. The Senate then went into the consideration of executive business.

On Thursday, the bill for the relief of James Dickson & Co. was ordered to a third reading, by a vote of 28 to 13. A bill was introduced to extinguish the Indian title to lands in the State of Mississippi; and notice was given by Mr. Cobb, of his intention to introduce a bill for the payment of the Georgia Militia Claims.

HOUSE.

FEBRUARY 17—23.

On Friday, a report from the Secretary of War was transmitted by the President, in relation to the site for an Arsenal at Augusta in Georgia. Mr. Cambreleng introduced a resolution calling for the monthly statements of the affairs of the United States' Bank for the last year. On motion of Mr. Cook, of Illinois, the Committee on Public Lands were instructed to consider the expediency of allowing certain privileges to settlers near the Lead Mines in Illinois. The House then went into Committee of the Whole on the state of the Union, when Mr. Store delivered an able speech, which occupied about two hours, in opposition to Mr. McDuffie's proposition to amend the Constitution. Mr. Alexander, of Virginia, from the Committee on the District of Columbia, made an adverse report on the subject of a Territorial Government. The House adjourned till Monday.

On Monday, two resolutions proposing different amendments to the Constitution were introduced, by Mr. Dorsey, of Maryland, and Mr. Buchanan of Pennsylvania. The amendment of Mr. Dorsey, is to establish the District system, to make the electors vote *viva voce*, and in case of no choice in the primary college, to elect new electors, who shall choose out of the two highest candidates. The amendment of Mr. Buchanan is to restore the original Constitution so far as relates to this subject, except the part which refers the election to the House of Representatives; providing, in case of no election, that the States shall choose a President and Vice-President from the two highest on the list. After the preliminary business of the day had been gone through, Mr. Archer, of Va. addressed the House in committee on the subject of the amendment of the Constitution, but had made but little progress in his argument when the committee rose, reported progress, and obtained leave to sit again.

On Tuesday, a bill was reported from the Committee on Indian Affairs, entitled "a bill for the preservation and civilization of the Indian tribes within the United States." Mr. Whipple, of New Hampshire, introduced a resolution calling for information relative to the leasing of Lead Mines. Mr. Powell, of Virginia, laid on the table a proposition to amend the Constitution, so as to provide that when the election of President comes to the House of Representatives, no member who votes on the occasion shall be eligible to any office for three years thereafter. On motion of Mr. Mitchell, of Maryland, the Military Committee were instructed to inquire into the propriety of publishing a system of Cavalry organization. On motion of Mr. Everett, of Mass. the Library Committee were directed to inquire into the propriety of purchasing some copies of Strickland's Reports on the subject of Internal Improvement. The bill relative to a survey of a route for a ship canal across the Peninsula of Florida was finally passed; and a number of private bills went through committee, the discussion on the amendment of the Constitution having given way for that purpose, with the consent of the gentleman who had possession of the floor.

On Wednesday, a bill was reported concerning the Staff of the army of the United States; and also, a bill to establish an armory on the western waters. Mr. Boon, of Indiana, and Mr. Haynes, of Georgia, laid on the table resolutions to amend the Constitution of the United States, the former giving to the qualified voters of the most numerous branches of the State Legislatures, the right of directly voting for President and Vice-President; and the other, making the voting by general ticket in the several States, and in case of no choice, to return the two highest candidates to the people, to be again chosen in the same manner.

Mr. Barney offered a resolution, asking for information from the Navy Department, as to the adequacy of our vessels in commission to protect our commerce to Brazil and Buenos Ayres. The Judiciary Committee were instructed, on motion of Mr. Wright, of Ohio, to inquire into the expediency of equalizing the salaries of the District Judges. Most of the bills which were ordered to a third reading on the preceding day were passed. The Committee on the District of Columbia prayed to be discharged from the further consideration of a memorial of certain inhabitants of this District, complaining of the act of Incorporation, by which the right of suffrage has been restricted.

On Thursday, two bills were reported by Mr. Wood, of New York, on the subject of Military Pensions and Pensioners; and the resolution offered by Mr. Barney, of Maryland, on the preceding day, relative to the protection of our trade with Brazil and Buenos Ayres, was adopted. Mr. Archer then resumed, and concluded his argument on the subject of the Constitutional Amendment, which occupied the House until the hour of adjournment.

"BAPTIST RECOMDER."

A religious paper with this title, has recently been established in Bloomfield, Ky. William H. Holmes, Publisher; George Waller and Spencer Cluck, Editors. The work will be published every two weeks, on a fine royal sheet, at one dollar and fifty cents per annum. Having seen only one number, we can form no opinion in relation to its character or prospect of utility. "By their fruits ye shall know them."

Just published, at this Office, Dr. Sewall's Lecture, delivered at the opening of the Medical Department of the Columbian College in this District, March 30, 1825. Second edition.

Several Literary as well as Medical Journals have reviewed this Lecture, and have uniformly given it the character of an interesting and useful production, highly creditable to its author.

The North American Review says:—

"By an admirable union of industry and good judgment, Dr. Sewall has contrived to condense into a single discourse, an abstract of the history of the Medical Science, and a complete body of the medical statistics, of the United States. We know not where so large a mass of curious and instructive facts on any one subject, can be found within the same compass, as is here collected, on the progress of medicine in this country."

The Boston Medical Intelligencer, after stating that "few publications of the kind have appeared to them so well adapted to their object and occasion," and making a few suggestions in relation to the duty of Medical Professors in general, concludes the review as follows:—

"The Introductory Lecture of Dr. Sewall promises well. It is certainly the best and most compendious history of medicine in this country which has yet been published, and no physician should be without it. In an appendix, Dr. S. gives a sketch of the lives of some of our most distinguished practitioners since the first settlement of the country, and many other facts relating to the profession, which are exceedingly interesting and useful."

TO CORRESPONDENTS.

The remainder of "A Religious Correspondence, &c." necessarily excluded to-day, will be inserted next week.

The censures of "Censor" are uncalled for and inadmissible.

The critique of "X" is just and well written, but motives of expediency require it to be withheld from the public, for a few weeks at least.

The request of a friend in reference to an article in the Journal of Tuesday last, came too late for attention this week. It will give us pleasure to comply with his solicitation in our next number.

The poetry which Virginia has communicated as original, is mostly borrowed from Wordsworth's Excursion. She [h] will do well to study the eighth commandment.

* The officers and teachers of Sabbath Schools, in connexion with the Sabbath School Union of the District of Columbia and its vicinity, are requested to meet on Monday evening next, at 7 o'clock, at the Rev. Mr. Baker's church. Owing to the inclemency of the weather last Monday evening, the meeting at Dr. Laurie's church was not sufficiently well attended to justify a decision of the question, whether a *Monthly Concert of Prayer for Sabbath Schools*, shall be established in this City. After the religious exercises of the next meeting shall have terminated, the subject will be submitted for consideration. Punctual attendance is respectfully requested.

* The Board of Directors of the Baptist General Tract Society will meet at the house of the Agent, on Tuesday evening next, at 7 o'clock. Punctual attendance is requested.

MARRIED.

On the 19th instant, by the Rev. Mr. McCormick, Mr. WILLIAM BENTLEY, to MISS ELIZABETH AVORT, both of this District.

On Tuesday, the 14th inst. by the Rev. James Reid, Mr. WILLIAM MARSHALL, of Fairfax, Va., to Miss RUSSEY FLING, of Loudoun.

DIED.

In this City, on the 15th inst. in the 57th year of his age, Mr. THOMAS DIXON, after a long and severe illness, which he bore with patience and resignation to the Divine will.

In Fairfax county, Virginia, on Tuesday, the 14th inst. Mr. HENSON BALLENGER, aged 47 years. He was truly an amiable and good man, and a valuable member of the Baptist church at Enon, under the pastoral care of the Rev. James Reid. He finished his earthly course with triumphant confidence in the blood of Christ, and has left behind him an inspiring example of virtue and piety.

At Boston, Colonel JOHN FERRITT, a young gentleman of distinguished talents: he fell a victim to the prevalent disorder, influenza. He was Aid to the late Governor Estlin, and brother of the Member of Congress from Middlesex, and seemed fitted to shed an additional lustre on the name which genius and learning have adorned in the surviving members of his family.

Poetry.

REFLECTIONS IN SOLITUDE.
No. VII.

This world of care and sorrow is made up,
And deepened clouds involve the partial beams
That faintly glance across our devious path,
To show succeeding schemes but darker still,
And cause the heart to shrink into itself,
Nursing its wounds with its own vital blood.
And this the best experience of our lives
Sublunary things relating to, and weigh'd
With all the importance that to them belongs,
Proves daily, hourly, as we travel on
The road that leads us to the certain goal,
The cold and mould'ring mansions of the grave,
For all the living, the appointed house,
Built of the valley's clouds, of kindred earth.
And yet considered as by wisdom taught,
By those monitions that descend from heav'n,
Whose verity the deepest ecstasies
Would doubt, and as mere fables ridicule,
If that he could or dar'd to veil the truth,
And yet considered in that holy light,
The grave is but a vista through the shade—
The path that opens up to endless joy;
A pathway hallow'd by the steps of Him
Who groan'd and bled and died on Calvary,
And rose again, to show the track to Heaven
To them that love and rest on him by faith.
And yet how nature trembles at the thought,
Like a weak coward in the conflict's roar,
When war-drums rattle, and the artillery pours
The voice of death far o'er the weltering plain.
To die? our friends and kindred, brothers die!
And where are now the fond parental beams
Glancing from eyes of love? ask you green sod
How eloquent its answer, silent to the heart!
"Here! where thou and all on earth must come."

And what inference should we draw from this
Most solemn truth—unchangeable decree.
If the earth's breast must one day for us open,
And these strong limbs sink down and moulder
there,
And if the soul, the first principle of life,
Must wing its flight, expell'd its clayey home,
Into the presence of a Judge supreme,
Who out of Christ is a devouring fire,
Pouring, in justice, vials of his wrath
On disobedient and rebellious hearts
That deign'd not to accept his proffer'd grace;
What inference, I say, should wisdom draw;
We all must die—tho' friends stand weeping
round
With tender care; alas! their help is vain.
The mandate is sent forth, all must obey.
Then while to day 'tis, let us seek that friend
Who careth for us with a brother's love,
Whose mighty arms in death's decisive hour
Support alone can like a couch of down,
And soothe the pangs that rend the quivering
heart:—
Whose love and intercession can present
Us pure and spotless at his Father's feet;
While the glad voice of welcome from the
throne
Wash'd in his blood, ascends around the throne.
Oh! let us seek him—let my wandering heart
To errour prone, be check'd and seal'd his
own.

Another link is sever'd from the chain—
Thus one by one our frater-band is thin'd,
Leaving the remnant, like the stricken deer,
To mangle blood-drops with its gushing tears.
To die, I doubt it not, was gain for thee,
A bless'd release from cares that mantle round
The stream that glides along the vale of time;
But nature, yet, must have her way, and mourn.
Thou minglest now indeed with kindred dust.
One grave contains what once in life were three,
But death, uniting now, has made them one,
A sister and two brothers when on earth,
Together sleep in quiet in that tomb.
Thou hast preceded me some fleeting days,
For months and even years do glide away
"As the swift ships;"—And I must follow
thee.

But yet the time tho' distant far, or near
I know not, neither do I seek to know.
But when it comes, I ask to be prepared
With strength drawn from His strength whose
love
I fain would have in fervent humble faith,
That dying, I might live to be with him
And the bright company of souls redeem'd—
To meet thee there—and those, remembered
well,
Who trod the path, before the mandate came,
And in that hope—I bid a short adieu.

AMYNTOR, JR.

Miscellany.

THE EFFECT OF CERTAIN CAUSES ON THE
DEVELOPMENT OF GENIUS.

The great outlines of the human mind,
In every country and in all ages, are the
same. But in those peculiar lineaments
which form the distinguishing features of
individual intellect, no two will be found to
agree. One is full of nerve and vigour;
another, imbecile and dull. One is bold
and intrepid; another cautious and easily
disconcerted.

The minds of men differ not only in their
constitution, but also in their propensities
and objects of pursuit. One delights to
contemplate itself; another to look abroad
on foreign objects, and

—"Measure earth, weigh air, and state the
tides."

One with enthusiasm travels round the in-
tellectual world, and searches with eagle eye,
for spots on which the light of science ne-
ver shone. A second is contented to till the
ground and live in rural obscurity. An-
other, not finding even the whole earth a
sufficient object for the depth and rapidity
of his imagination, sallies forth beyond the
limits of this nether creation and contem-

plates with rapturous gaze the symmetry
and grandeur of the Universe. With a
fourth, literature and the fine arts are con-
genial. Some feast on the abstruse sciences,
while not a few are captivated with the
glitter of arms, and appear in their true
dignity amid the roar of battle and carnage
of war.

This original inclination and adaptedness
of the mind to one object, or pursuit, is de-
nominated *genius*.

It is a gift of Heaven, received in very
different degrees, and under a great variety
of forms.

Genius frequently makes its appearance
in childhood. Massillon, while a schoolboy,
gave encouraging tokens that he was de-
signed to be a "legate of the skies." Of
Angelo Politian, it was said, "the muses
cherished him in the cradle, and the graces
hung around it their most beautiful wreaths."
The pencil was the choice toy of the infant
Titian; and Michael Angelo, with the first
impulse of genius, seized the sculptor's chisel.
Of our Rittenhouse, it is recorded, that his
instruments of husbandry were designed by
carved diagrams and mathematical solu-
tions.

In other instances, genius has not been
disclosed till a late period of life. Tac-
ophrastus began his Ethical Disquisitions at
the extreme age of 90. Franklin did not
commence his philosophical pursuits till
his 50th year. The great work of Cellini
was not begun till, in his own language,
"the clock of his age had struck 58."

Some causes impede, and even totally
prevent the development of genius.

Many a great man has been lost to him-
self and to the public, purely because great
ones were born before him. A formidable
idea of their superiority, like a spectre af-
frights him, and dwarfs his understanding,
by making a giant of theirs. Such an awe
for our predecessors lays genius under re-
straint, and denies it that free scope, that
full elbow-room, which is requisite for pro-
ducing its most masterly strokes.

A spirit of imitation contracts the powers
of genius, and prevents them from bursting
forth in their native excellence. It snatches
the pen and blots out nature's mark of sepa-
ration; cancels her kind intentions, de-
stroys all mental individuality, disallows the
free exercise of thought, and forbids the
imagination to rise into its congenial ele-
ment.

Men of powerful intellect are sometimes
led by an excess of modesty, to place too
low an estimate upon their mental capaci-
ties. Fearing to think for themselves, they
are contented to pass on in wretched unani-
mity with the throng. Not daring to enter
the walks of rare imagination, or singular
design, they follow the footsteps of great
examples, with the blind veneration of a
bigot saluting the papal toe, comfortably
hoping full absolution, for the sins of their
own understandings, from the sovereign
charm of their idol's infallibility. Such a
meanness of mind, such prostration of their
powers, proceeds from too great admiration
of others.

The idea has prevailed that some cli-
mates are unfavourable to genius. The
Bæotians, from this supposed cause, were
proverbial for their dullness. English and
French writers have long been accustomed
to dishonour the Germans of the low coun-
tries with the epithets of heavy, dull, phleg-
matic; without taste, spirit, or genius—
genuine descendants of the ancient Bæo-
tians—

—"crassoque sub liere nati."

The question, "can a German be a man
of genius?" was ably answered by the learn-
ed Kramer, in a huge quarto, vindicating
the German name from these unjust cen-
sures. Churchill says finely of genius, that
it is independent of situation—

—"And may hereafter e'en in Holland rise."

The proscriptions of Ecclesiastical tyran-
ny are greatly injurious to the cause of
learning, and forbid the displays of genius.
The famous Alexandrian Library was burn'd
in the seventh century by the hands of re-
ligious zealots. Time has been when men
of genius scarcely dared to think, for fear of
the thunders of a domineering priesthood.
Cervantes feared the Inquisition; and be-
cause of that tribunal of religion and dull-
ness, many excellent works have been lost
to the world. Pælerius was sensible of
this, and said, that "the Inquisition was a
poniard aimed at the throat of literature." For
this ingenious observation, he was imme-
diately led to the stake. Galileo taught
the diurnal motion of the earth, and was
persecuted as a heretic—Harvey the cir-
culation of the blood, and was ridiculed as
a fanatic.

But genius not unfrequently makes its ap-
pearance in circumstances apparently the
most unfavourable. Fortune rarely con-
descends to be its companion, and literary
fame usually fails to provide against the dis-
tresses of famine. Many have lived in ob-
scure cottages, while their reputation was
widely spread;—and been chilled by the
cold blasts of poverty, while their works
were enriching the book-sellers.—Camæns,
the solitary pride of Portugal, perished for
want of sustenance, in a wretched hospital
at Lisbon; and Spenser, the child of fancy,
languished out his life in misery.

Imprisonment is not able to check the
operations of the mind. Though shut out
from the light of day, with hands and feet
cramped by the rugged iron, yet the soul,
withdrawn from the attraction of the world,
is left free to luxuriate in all the realms of
fancy. In the dungeon of a monastery,
Buchanan composed his elegant version of
the Psalms of David. Voltaire wrote his
"Henriade" in the Bastille;—Cervantes
composed his "Don Quixote"—Walter
Raleigh, his "History of the World"—
Mary, Queen of Scots, her Poems, and
Bonyan, his "Pilgrim's Progress," during
solitary confinement in prison.

Circumstances, merely accidental, some-
times elicit genius, and give it a direction
suited to itself. While Edward Gibbon sat
musing at Rome amid the ruins of the Capito-
l, "and barefooted friars were singing
vespers in the temple of Jupiter," he first
conceived the idea of writing the "Decline
and fall of the Roman Empire." Cowley,
in early life, accidentally met with Spenser's
Fairy Queen, was enchanted of the muse,
and became Cowley the Poet. Galileo was
once in a large and gay circle, where scon-
ces were suspended from the ceiling of the
roof; and while the company were busily
engaged in the dance and sportive revelry,
he sat, wrapt in thought, watching with in-
tenseness the swinging of the lamps. From
the circumstance, that those of equal length

vibrated equally, his mighty mind deduced
the isochronism of equal pendulums, and
their uses in the measurement of time. But
for accident, Shakespeare the sheep-stealer
and wool-seller, had never been Shake-
speare the poet. Had not Corneille loved,
he might have remained a lawyer to the end
of life, and some of the best poems in the
French tongue never have seen the light.
Of him and Petrarch, it may be said—
—"Plants of genius thrive in beauty's sun."

The falling of an apple, elicited the ge-
nius of Newton, that master spirit of in-
telligence, and laid the foundation of his
unrivalled fame.

Competition for excellence often gives
the powers of the mind a more full devel-
opment.

A stroke of emulation from another's
glory, kindles a zeal for rivalry and pro-
duces wonderful effects. Thucydides heard
Herodotus recite his history at the Olympic
games, and resolved himself to become a
historian. Demosthenes, from hearing Cal-
istratus, derived the same emulation, and
after a series of toils became the renowned
Orator of Greece. Titian and Corregio
were competitors, and the world has seen
the results.

Awakened by loud calls, and urged for-
ward by striking emergencies, men of ge-
nius often rush out of perfect obscurity,
and on the strong impulse of some animat-
ing occasion, display an ambition and en-
thusiasm, worthy of themselves. The hy-
pothetical policy of Philip rouses the spirit
of Demosthenes, who with—

—"Resistless eloquence

Wielded at will the fierce democracy;
Shook the arsenal, and fulmin'd over Greece,
To Macedon and Artaxerxes' throne."

When Cataline lighted the torch of con-
spiracy, the eternal city rang with the
thunders of Tully. When liberty called
for her sons, a Janus Brutus, a William
Tell, a Wallace, a Washington, and a Bol-
ivar, appeared and led their companions to
victory, and independence.

When Sovereigns encourage science and
the arts, genius emerges and flourishes.
There has been an age of Pericles—an
Augustan age—an age of Leo the tenth—
and an age of Elizabeth, all of which were
illustrious for mental development, and for
bold and dauntless enterprise.

The inhabitants of wild and mountain-
ous regions are proverbial for their love of
liberty, for poetic feeling, and for valorous
deeds. They are replete with the roman-
tic notions of chivalry, and keep alive in
their race the patriotic ardour, by transmit-
ing from generation to generation, the le-
gendary tales of adventurous knighthood.
At the sound of the bugle, the Swiss poured
out from their fastnesses to fight the battles
of the country; and a single note of the pi-
pichon on the crags of Scotland, roused all
the highlands to arms.

Natural scenery still remains to be men-
tioned as a very efficient cause, in exciting
the latent faculties of genius. The phe-
nomena of nature, whether beautiful or
grand, give the soul an expansion and ele-
vation of thought, which, not unfrequently,
bursts out in the language of native elo-
quence. Cicero, commenting on the effect
produced by things exalted and celestial,
says in rapture—

"Est animorum ingeniorumque quoddam
quasi pabulum, consuetudo contemplationis
naturæ. *Erigimur, elevatores fieri vule-
mur; humana despicimus; cogitantque
supra atque cælestia, hæc nostra ut exi-
gua et minima, contemnimus.*"

The sublime effect of rocks and cata-
racts, of huge ridges of mountains, of
vast and gloomy forests, of immense and
impetuous rivers, and of the boundless
ocean, is visible in the energy of soul which
they awaken, and in the language which
the raptured beholder utters. A view of
the expanse of heaven and of the innumera-
ble worlds which speed their courses in il-
limitable space, has often kindled the fire
of poetry, and produced some of the loftiest
strains which imagination can reach.

When David considered the heavens, he
felt the inspiration of poetic ecstasy, and
when Thomson contemplated nature, he
wrote his *Seasons*.

With the awful wildness and grandeur
of Alpine scenery, Byron sympathized.
He had been on the ice-clad cliffs; had seen
the awful avalanche rush thundering down,

"Leave a gap in the clouds, and with the
shock

Rocking its Alpine brethren; filling up
The ripe green valleys with destruction's splin-
ders;

Damming the rivers with a sudden dash,
Which crush'd the waters into a mist, and
made

Their fountains find another channel!"—

In the character of Manfred, he has
given a transcript of the thoughts, which
rushed on his own dark and chaotic soul,
Gray has stood there—

"And view'd the enormous waste of vapours
toss'd

In billows length'ning to the horizon now;
Now scoop'd in gulfs, in mountains now em-
boss'd."

There, amid the rocks, and snows, and
clefts, and caverns, Rogers felt

"The pleasures of poetic pains,
Which none but poets know."

Many a Scottish bard has ascended the
heights which tower above his cottage, to
inhale the pure breezes of poetic fancy.
How stupendously grand then, must it be to
mount aloft—

"Where Andes, giant of the western star,
With meteor-standard to the winds unfur'd,
Looks from his throne of clouds o'er half the
world."

A free government is the foster-mother
of genius. What then may we not expect
from infant America? An ample area of
renowned adventure lies before her. Her
genius is rising like the sun from chaos,
and like him is destined to enlighten all na-
tions. As the Persian bows to the ascend-
ing luminary of day, so shall the tribes of
the earth do reverence to our soaring ge-
nius. It shall have no peer in its path,
shall be rivalled by none, and while time
continues, shall be the admiration and joy of
the Universe.

WONDERS.

Paraselenes and Parhelia.—The New
Harmony Gazette of January 24, says:—
Yesterday morning, between four and five
o'clock, the moon being at the full, and
about 45 degrees of altitude, was presented

in the west, the novel appearance of three
moons; or rather, on each side of the moon,
and at equal distances from her, appeared
two semi-spheres of light, almost equal in
brightness to, and somewhat resembling,
that luminary, though more diffused—the
inner edge of which was a dense roll of light,
curving outwards.

Similar phenomena, in every respect, in
the east, accompanied the rising of the sun;
and continued to present a very grand spec-
tacle till after 8 o'clock.

These appearances were probably pro-
duced by the rays of light, falling on a
frozen atmosphere; the night and the morn-
ing being exceedingly cold; far exceeding
any cold experienced here this winter,
and which continued without intermission
through the day.

Among the other atmospheric phenomena
observable at this place, are the *Northern
Lights*, or *Aurora Borealis*. During the
Autumn and winter these appearances
have been frequent; mostly in the north-
west and generally low in the horizon.
They are usually of a bright crimson—but
on one occasion assumed a brilliant yellow,
diffusing themselves over a great portion of
the northwest quarter of the horizon, and
rising to a considerable height.

Lock-jaw.—Music.—It is not impossible,
says the New-York Commercial Adver-
tiser, that music may have an important in-
fluence upon a deranged system;—and we
have lately heard of a circumstance in this
city, which, if true, would go far in support
of the theory. We may be laughed at—
but we will state the case, and are ready to
give names, if requested. A young lady of
this city, the daughter of a professional
gentleman, in consequence, we believe, of
a hurt, was taken with the lock-jaw. Dur-
ing eight days, the disease baffled every ef-
fort to remove it, and the life of the sufferer
was given over. By some sign, she intim-
ated to her sisters, that she wished to hear
a favourite hymn sung, the last in Dwight's
collection. The sisters complied, and ob-
served that the music had a soothing influ-
ence upon her system. Soon she began to
beat the time with her fingers. The sisters
continued to sing several hymns, and re-
curring to the favourite one, what was their
astonishment—their joy—their delight
—to perceive that the lock-jaw had left her,
and she joined in the song! Hopes are en-
tertained of her recovery.

Harlem Organ.—The organ in the Ca-
thedral church of Harlem, in Holland,
reckoned the first in the world, contains
8000 pipes, some of which are thirty feet
long and sixteen inches in diameter, and
has sixty-four stops, four separations, two
shakes, two couplings, and twelve bellows.
The notes of this wonderful instrument can
swell from the softest to the sublimest
sounds, from the warbling of a distant bird
to the awful tone of thunder, until the massy
building trembles in all the aisles.
It has a stop called *Fox Humana*, which
most admirably imitates the human voice.
Handel, passing through Harlem, could not
of course resist the sight of the far-
famed organ; he procured the keys, &c., and
amused himself for some time; at
length he got into one of his rhapsodies,
and rolled along the deep thundering notes
till the very steeple shook.

The Hanging Gardens of Limerick, Ire-
land, are a great curiosity. An acre of
ground is covered with arches of various
heights, the highest 40 feet, and the lowest
25; over these arches is placed a layer of
earth of five feet thickness, and planted
with choice fruit trees. The arches are
employed as cellars for spirituous liquors,
and will hold nearly 2000 hogsheads. The
work was commenced in 1808, and was
completed in about 5 or 6 years. The ex-
pense of the whole undertaking was nearly
£15,000.

From Pascal's Provincial Letters.

ON AFFECTED SOLEMNITY.

Of all the tricks and outward shows of
this world, I know of no one more success-
ful, or more imposing than this portentous
solemnity. It covers more follies than
charity itself, and masks more sins than af-
fected grace. Wrapped up in forms and
vested in immutable dignity, there is no
getting at it, nor over it, nor round it. There
it stands, impassable and immoveable,—
inaccessible to argument and invulnerable
to wit. Against it, reason is inefficient,
and even ridicule, all powerful as it is, is often
wasted upon it in vain. It says nothing
great; it does nothing good: it neither pro-
jects nor executes. It contributes not a mite
to our social happiness, nor adds one cubit
to our moral stature. And yet, such are its
unutterable pretensions, and such the credu-
lity of the world, that it influences the
good and the bad, the great and the small.

To one half of the world it appears as the
legitimate representative of piety, and with
the other half, its unintelligible negations are
received and admitted as proofs of its pro-
fandity. It is the worst companion under
heaven, and in business, it is the devil all
over. There is no getting along with it.
It has no despatch, no tact, no feeling, no sym-
pathy, no generosity. On the contrary, its
aspect is frigid and unvarying, its temper
querulous and subacid, and its habit pomp-
ous and obnoxious.

Its operation is that of a perpetual damp-
er, checking even the conception of ha-
mour, and blunting and obfuscating every
movement of the mind. Its taciturnity is
oppressive, but its voice, when it has one, is
ten times worse—it is solugubrious, so mys-
tical, so oracular, so incomprehensibly wise,
and stupidly sententious. It deals in eternal
doubts, and annihilates confidence, eloquence
and energy, by its ghastly apprehensions
and intangible ambiguities. I would rather
encounter talent of forty times my force;
I would indeed encounter anything under
heaven, rational or irrational, any thing that
the imagination can conceive, gorgons, hy-
dras or chimæras, rather than this cold im-
pervious affectation, this mockery of wis-
dom, this shield of impotence, this imposing
magnifying, wonder-working, didactic so-
lemnity!

O! I have seen it played off with infinite
effect. I have seen it, with all its obtusity
and wrongheadedness, get the better of
merit and talent, and cast them in the shade.
I have seen it humbug wisdom itself, and
by its imposing pomp and overweening pre-
tensions, take undisputed precedence of wit
and worth, and triumph over judgment,
sense and reason. But, like these structures
that are based upon false and sandy founda-
tions, it lasts but for a season. It commands,
even when supported by the influence of

wealth, but a show of respect. The world
retaliates the imposition. Its homage is
monetary, and in appearance only, while
its contempt, though secret, is fixed and
abiding.

PHILOSOPHICAL QUESTIONS.

M. de la Place, in one of the last sittings
of the Academy of Sciences at Paris, pro-
posed the following four questions for ex-
amination and decision, by a commission of
that philosophical body:—1st. The actual
intensity of the terrestrial magnetism. 2d.
The exact proportion of the two gases
which constitute our atmosphere. 3d. The
exact pressure of the atmosphere at the
surface of the sea; and 4th. The heat of the
terrestrial globe at different depths, follow-
ing latitudes and other appreciable dif-
ferences.

A commission was accordingly appointed
to make experiments to ascertain the above-
mentioned points, and M. de la Place, Pa-
son, Gay-Lussac, and Arago, were nomi-
nated members.

ELEGANT EXTRACT.

Give me to know that the doctrine of Je-
sus is bread from Heaven, and that it sus-
tains the spirit and prepares it for Heaven;
and I may well be indifferent whether that
bread descended, like the manna in the de-
sert, in nightly dew, or whether, like the
food of Elijah, it was brought to my eager
hands by the ravens, or whether it was
broken, for myself and the hungry thou-
sands around me, by a hand enlaid with
miraculous powers. So long as I know that
it was sent me by the father of my spirit,
and that eating it I shall live for ever, I know
all that can give it value, or awaken my
gratitude. When some friendly hand
presses a cup of cold water to my lips, and
I am fainting with thirst in a weary land, I
will not ask, for I do not care, whether that
water was showered from the skies, or
whether it flowed in a river, or gushed from
a spring. I ask not whether it was brought
me in a golden urn, or whether it was bro-
ught in a crystal vase, or a soldier's hel-
met. It is water that bids me live, and that
is enough for me.—*Pierpont*.

SMOOTHNESS OF MANNERS.

Some men never can acquire smoothness
of manners even by mixing with the best
company. The grain of their soul has too
much of the nature of the rough granite
ever to acquire the polish of a piece of
marble. In such men there is a great deal
of selfishness, with little sympathy for the
tastes and feelings of others. Nothing
serves so much to polish man as the so-
ciety of refined female society, but he
must possess the materials that will re-
ceive a lustre. Many are so rough, by na-
ture, that nothing can smooth their rugged-
ness. Polished female society, only makes
such persons the more rude, by uncon-
sciously exciting their jealousy and hatred.

FALSE REPORTS.

Terrify and tease no person, not even
your most intimate friends, by false reports,
vexatious jokes, nor any thing that could
reduce them to a momentary distress or
uneasiness. There are so many really im-
pleasant, anxious and distressing moments
in this world, that it is our fraternal duty
to remove every thing that could add even
as little as the weight of a grain of the bal-
ance to the load of real and imaginary
evils.

RIDICULE.

The talent of turning men into ridicule,
and exposing those we converse with, to
the qualification of little, ungenerous tem-
pers. The greatest blemishes are often
found in the most shining characters. But
what an absurd thing is it, to pass over all the
valuable parts of a man, and fix our at-
tention on his infirmities; to observe his
imperfections more than his virtues!

SINCERITY.

Is to speak as we think—to do as we
pretend and profess—to perform and man-
age what we promise—and really to do
what we would seem and appear to be.
Hypocrisy is the reverse of all this. A
sincere man ought to be respected—a hypo-
crite despised.

To provoke a person whom you would
convince, not only rouses his anger, and sets
it against your doctrine, but it directs its re-
sultment against your person, as well as
against all your instructions and arguments.
You must treat an opponent like a friend,
if you would persuade him to learn any thing
from you.

The passions never clear the understand-
ing, but raise darkness, clouds, and con-
fusion in the soul: human nature is like water,
which has mud at the bottom of it; it may
be clear while it is calm and undisturbed,
and the ideas, like pebbles, appear bright
at the bottom; but when once it is stirred
and moved by passion, the mud rises up,
permeates, and spreads confusion and dark-
ness over all the ideas, you cannot see things
in so just and so clear a light before the eyes
of your neighbour, while your own con-
ceptions are clouded with heat and pas-
sion.

LITERARY.

History of the United States.—At a meet-
ing of the American Academy of Language
and Belles Lettres in the city of New-York
in 1820, a resolution was passed offering
premium of four hundred dollars and a me-
dall to the American, who should, within
two years, produce the best written history
of the United States, and which, with sci-
ence, should contain a suitable exposure
of the situation, character and interests of
the United States, relative to the American Re-
public; calculated for a class-book in Acad-
emies and schools.

Four books were offered by different au-
thors, and the premium for the best History
was awarded to the Hon. Salmon Hale, Esq.,
Keene, N.H. This work has been received
in London and there published by Mr. Mil-
ler. He thinks there will be considerable
demand for it in England.

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